



ISSUE 148

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# ISLAMIC FOCUS

A MODEL  
FAMILY

THE UNIQUENESS OF  
MADINAH  
MUNAWWARAH



Bringing  
**Joy** to  
others



# Ahlan Wasahlan...

## FROM THE EDITOR

There is a drive to erode the traditional family unit. The reality is that one of the ways to survive the onslaught on morals and values is to revive and strengthen the family unit. We look at the lessons which made the family of Prophet Ebrahim ﷺ so special. When the correct mindset and vision guides a family, it can withstand anything thrown at it.

Our article on Madinah Munawwarah explores the unique features of the city that made it the ideal setting for the Hijrah and the launch of Islam globally. The story gives us a glimpse into the magnificent plan of Allah ﷻ which He has for each of us individually.

The use of perfumes is a part of the Sunnah of Prophet Muhammad ﷺ. Gain a greater appreciation of this art and the system which Allah ﷻ has created for perfumes to be produced. Enter the exotic world of fragrances and be inspired to

adopt the Sunnah lifestyle.

Life has difficult moments. In those dark times, your kindness in bringing a little joy and happiness to the person in hardship can have a profound effect. The article on bringing joy to others highlights a much-needed quality that is largely lacking in humanity in these materialistic driven times. The Sunnah guides us on this critical aspect of building strong societies and communities.

The hadith verification series focuses on charity and guides us on the authenticity of hadith in this regard.

If you have any thoughts or comments, feel free to email them to us on [info@islamicfocus.co.za](mailto:info@islamicfocus.co.za).

*Muhammad Badsha*  
(Moulana)

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## CONTENTS

4 MODEL FAMILY

8 HADITH VERIFICATION

10 MADINAH MUNAWWARAH

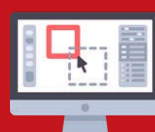
14 BRING JOY TO OTHERS

18 PERFUMES AND SUNNAH



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# A MODEL FAMILY

ON COMPLETING THE SEASON OF HAJJ AND QURBANI, ONE CANNOT HELP BUT HEAR MENTION OF ONE PARTICULAR FAMILY WHO IS LINKED TO THE HAJJ, THE CITY OF MAKKAH MUKARRAMAH AND QURBANI.

The family of Prophet Ebrahim ؑ is associated with the formation of Makkah Mukarramah, the rebuilding of the Kabah, Mina, Zamzam, Safa and Marwa, Mina and the sacrifice of Qurbani.

We are required to remember this blessed family several times a day in our Salaah. In the last sitting, after Tashahhud, we send blessings on the Prophet ﷺ and his family, and on Prophet Ebrahim ؑ and his family. They achieved such acceptance that even 5,000 years later we know their names and the stories of their lives. Many a person has died less than 100 years ago, yet there is no one to remember them and their graves are even unknown.

Ebrahim ؑ is known as Khaleelullah, or the friend of Allah ﷻ, like how Prophet Ismail ؑ is known as Zabeehullah, the one who was to be sacrificed for Allah ﷻ, and Prophet Musa ؑ is known as Kaleemullah, the one who Allah ﷻ spoke to, and Prophet Muhammad ﷺ is known as Habeebullah, the beloved of Allah ﷻ. In actual fact, the city where Prophet Ebrahim ؑ is buried in Palestine

is called Hebron by the Jewish occupation, whereas in reality it is called Al Khaleel, or the city of the friend of Allah ﷻ.

Hazrat Ali ؑ has mentioned a valuable point regarding the friends of Allah ﷻ that

is relevant to our dealings with people. He says that Allah ﷻ has kept two things hidden among other things. One is His Pleasure among the good deeds so you don't know which of the good

deeds you do will earn His Pleasure. And He has hidden his friends among the people. We don't know who is a friend of Allah ﷻ currently, or who could potentially become a friend of Allah ﷻ in the future. Therefore we need to treat every person with dignity and respect including our family members, colleagues, the people we interact with on a daily basis for they could be the friends of Allah ﷻ.

Let us look at some lessons we can take from this special family and implement in our lives to build stronger families. The traditional family unit is under attack from several quarters. We need to strengthen our family

units so that the members of that family can be better equipped to deal with the increasing challenges of life.

Satan takes a report back from his underlings.

Each one says that he caused certain mischief in the world but Satan is

not very impressed. Until one devil comes along and says that he caused a divorce to take place between a husband and wife. Satan gets pleased and praises him. (Muslim) The impact of destroying the marital bond is not only limited to two people – the ripple effects are felt in the extended family and society at large.

**... he caused a divorce to take place between a husband and wife. Satan gets pleased and praises him.**

Studies such as those of Merz in 2009 show that the family relationship plays a critical role in shaping an individual's wellbeing across the course of life. Other studies show that marriage between a man and a woman, and the family structure centered around that, is associated with better mental and physical health as opposed to units run by unmarried couples, or same sex partners. It is more likely that kids from a traditional marital family unit will flourish in life. This traditional way of life is fast being eroded.

**The first lesson** we learn from the family of Prophet Ebrahim ؑ is that there needs to be a family unit in the first place. This family should not just be an association

of people  
under the  
same  
roof,

or essentially an association of convenience. To make this structure strong requires effort. Further, we learn that the successful family needs one head and this is the father. This makes for a healthy family structure which produces upright, mature individuals, which in turn makes society sound. Western ideology wants us to accept both the father and mother as co-leaders of the family unit. This has time and again proven to be the cause of conflict and frustration.

At the same time, being the head is no license for abuse of that position, or for being inconsiderate or trampling the rights of others. It requires compassion and kindness. A pious person said that the head of the home needs to earn that position

by sacrificing his comforts for the wellbeing of his family.

**The second lesson** we learn is that the head of the home needs to have the correct mindset and vision to guide his family towards ultimate success. This will in turn have an impact on the other members of the family. Prophet Ebrahim ؑ is leaving his wife and young child in a barren land with no visible means of support in compliance with the command of Allah ﷻ. He makes the following Dua which is preserved in the Noble Quran for humanity to draw lesson from till the Last Day, *"Our Lord, I have settled some of my children in a valley of no vegetation, close to Your sanctified House, so that, Our Lord, they may establish Salaah. So, make hearts of people yearn towards them, and provide them with fruits, so that they may be grateful."* (Noble Quran 14:37)





**The head of the home needs to have concern about the type of area he settles his family in, choosing the correct Madressa and school, and so forth.**

we even hope to be able to cope with life's struggles? The world is one of means, but the means can only be effective if the Creator of that means allows it to be effective.

**a.** He prays, “so that, Our Lord, they may establish Salaah.” Here the first priority of the head of the home is to connect himself and the family members to Allah ﷻ through the most critical aspect of a Muslim’s daily life which is Salaah. In our terms Prophet Ebrahim ؑ is facing a crisis situation, leaving his vulnerable family all alone. We know how stressful this can be especially when our

family’s wellbeing and security is at stake. In a crisis we tend to forget everything but that crisis, whether it is the water problem, riots, job loss, etc. Our Dua at such a time tends to revolve only around that crisis. Here Prophet Ebrahim ؑ is focused on the priority of making Salaah the most important thing in his family’s life. Without that daily connection to our Creator in Salaah, how do

**b.** He then says, “make hearts of people yearn towards them.” The second concern is for his family’s safety and support structure. The head of the home needs to have concern about the type of area he settles his family in, choosing the correct Madressa and school, and so forth. This Dua of Prophet Ebrahim ؑ materialised when a passing tribe saw the Zamzam water source and decided to settle their. The foundation of the city of Makkah Mukarramah was thus laid.

**c.** “Provide them with fruits,” is the next part of Ebrahim ؑ’s Dua. He prays for all their means of survival to be catered for in the form of food, water, clothing, shelter, comfort, etc. The head of the home needs to see to giving his kids a good education, setting up a business, launching a career, and doing what is needed to support his family.

**d.** “So that they may be grateful.” Ebrahim ؑ ends this Dua by outlining the end result of his family getting all their needs seen to: that all this should make them grateful to the One who is providing for them, Allah ﷻ. They should turn to Him in gratitude, essentially becoming loyal to the One who gave them everything, ready to give their lives to please Him. The priority for the head of the family should be that his family makes Salaah and the commands of Allah ﷻ the starting point of their success, and they end up as His loyal, devoted servants. Together with this they will do the best they can in terms of living in this world. The head of the home needs

to ensure that his mind set is correctly aligned where his first and last concern is the Imaan (faith) of his kids and family members, and how they can be connected to Allah ﷻ.

**The third lesson** is that everyone in the family needs to be on the same page if you want to build a strong family unit. When he leaves his family in the empty land, Prophet Ebrahim alaihis sallam's wife asks him a valid question, "Why are you leaving us here with no visible means of support?" When he did not answer, she rephrased the question and asked, "Is it the command of Allah ﷻ?" He indicated yes, and she said, "In that case, Allah ﷻ will not allow us to be destroyed." When both the spouses are on the same page life becomes easy.

Ebrahim ﷺ is given the command to sacrifice his son. The wife is fully supportive in helping her husband carry out the instruction. The child also accepts the command. Life becomes pleasant and the whole family is moving smoothly towards Paradise. Let alone being on the same page, we at times are in totally different books. Obviously to get everyone on the same mind set means that we need to be working towards it. This requires effort such as, **a.** Taleem in the home where we read about the lives of the Sahaba ﷺ, about the Prophet ﷺ, about the virtues of good deeds; **b.** Attending the various Islamic programs in the community; **c.** Assisting with Masjid and community projects, as examples. Like how

the father gets inspired, he needs to expose his family to the things that will inspire and motivate them as well. Bringing alive the Sunnah within then home, and the spirit and passion for Islam will also greatly assist.

**The fourth lesson** is that when the command to sacrifice his son is given, Ebrahim ﷺ asks his son, "O my son, I have seen in a dream that I must sacrifice you, so consider, what is your opinion?" (Noble Quran 37:102) There is absolutely no question that Ebrahim ﷺ will comply with the order, and it will be carried out. He is not taking an opinion from his son to decide whether the command should be implemented or not. Rather, this is using a means to take his family members along willingly. The head of the family should not force or be hard and harsh. He is gauging his son's mind set using wisdom. Depending on the child's answer he would adapt the response. If the child had doubts, he would dispel them. If he was hesitant, he would prepare his mind. If the family members don't comply with the instructions to carry out the commands of Allah ﷻ, don't throw in the towel, use other methods. In this instance, the child replies, "Do as you have been commanded. I will cooperate." The boy, Ismail ﷺ goes on later on in life to pass this upbringing on to his family and he is praised in the Noble Quran for instructing his family to establish Salaah.

Another aspect we learn is communication within the family unit. The head of the

house should not just instruct family members, but engage with them, bonding. Especially in today's environment, there should be cell-free times to give family members the quality time they need.

**The fifth lesson** is to make Dua for ourselves and our children to be steadfast on Islam. Ebrahim ﷺ prays, "My Lord, make me steadfast on Salaah, and my children." Here is a great Prophet making this Dua. There is no question of him ever abandoning Salaah. When last have we made Dua for the Imaan and Islam of our kids? We prayed for their success in their exams, for their job interviews, their marriage, but what about praying for them to be punctual on Salaah and becoming connected to the Noble Quran? Ebrahim ﷺ prays, "Keep me and my children away from worshipping idols." (Noble Quran 14:35) The personality who gave his life for the One God is asking to be saved from idol worship! Never rest on your laurels, always pray for the ability to continue with good deeds. With all else that the head of the home does for his wife and kids, he should make Dua for their faith (Imaan) as well.

To build a stable family, the head of the home must have his priorities in order, the correct mind set, aspiring to connect with Allah ﷻ, making an effort for his family members to be on the same page, taking everyone along with wisdom, communication and bonding, and making Dua for the Islam and Imaan of himself and his family.



# HADITH

## VERIFICATION SERIES 10

In this series we bring you a selection of topics from [hadithanswers.com](http://hadithanswers.com)



### REWARD OF CHARITY FOR STOLEN WEALTH

**Question:** Is this a Hadith: "Whatever is stolen from a Muslim is sadaqah (charity)."

**Answer:** Yes. This narration is recorded in Sahih Muslim as part of a longer Hadith. The part in question is as follows:

Sayyiduna Jabir رضي الله عنه reported that Rasulullah ﷺ said: "Whatever is stolen from (a Muslim) is charity..." (i.e., He will receive the reward as though that item was given in charity).

(Sahih Muslim, Hadith: 1552)

Note: This by no means gives an excuse to the thief to 'extract' such sadaqah!

And Allah ﷻ Knows best.

### DO NOT REGARD GIVING A SHOELACE AS INSIGNIFICANT

**Question:** Is this a Hadith:

"Nabi ﷺ said: "Never think any good to be low even if you give a

string or lace."

**Answer:** Yes, this is part of a longer Hadith recorded in Musnad Ahmad and other Hadith collections. The part in question is as follows:

Sayyiduna Abu Tamimah Al Hujaymi رضي الله عنه reported that Nabi ﷺ said [advising him regarding avenues of good]: "Do not regard any good deed insignificant even if it is a piece of rope or shoe lace (that you gift someone) ..."

(Musnad Ahmad, vol. 3 pg. 483. Also see: As Sunanul Kubra of Imam Nasai, Hadith: 9614)

And Allah ﷻ Knows best.

### GIVING CHARITY TO PEOPLE OF OTHER FAITHS

**Question:** Is this narration authentic:

Sa'id ibn Jubayr رضي الله عنه reported that Rasulullah ﷺ said, "Give charity to people of (all) faiths."

**Answer:** Imam Abu Bakr ibn Abi Shaybah رحمته الله has recorded this narration on the authority of Sa'id ibn Jubayr رضي الله عنه mursalan.

(Musannaf Ibn Abi Shaybah, Hadith: 10499)

Shaykh Muhammad 'Awwamah (hafizahullah) has declared the chain sound (mursalan bi isnad hassan).

(Footnotes on Musannaf, Hadith: 10499. Also see: Ad Dirayah of Hafiz Ibn Hajar, vol. 2 pg. 45/46, Hadith: 480)

And Allah ﷻ knows best.

### ABUNDANCE OF WEALTH BEFORE QIYAMAH

**Question:** Is this Hadith authentic:

"Qiyamah will not arise until wealth becomes so abundant that a man will not find anyone to give his Zakah."

**Answer:** This Hadith is recorded in Sahih Muslim and is therefore authentic.

Sayyiduna Abu Hurayrah رضي الله عنه reports that Nabi ﷺ said, "Qiyamah will not occur until wealth becomes abundant and overflowing, so much so that a man will take out the Zakah of his wealth but will not find anyone to accept it from him..."

(Sahih Muslim, Hadith: 1012)

And Allah Ta'ala Knows best.



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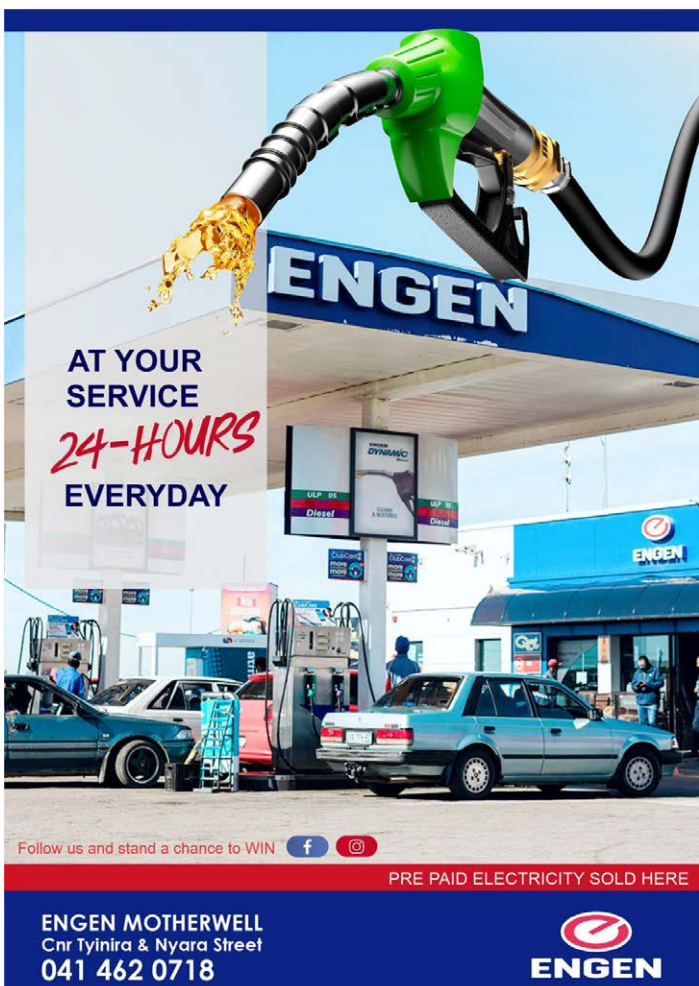
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# THE UNIQUENESS OF MADINAH MUNAWWARAH

Allah ﷻ has designated certain pieces of earth as having more virtue than others. Of these, the most virtuous are Makkah Mukarramah and Madinah Munawwarah. Imam al Haskafi رحمه الله has stated that Makkah Mukarramah as a city is more virtuous than Madinah Munawwarah except for the land in which rests the blessed body of the Prophet ﷺ. His noble grave is more virtuous than even the Ka'bah, and the Throne of Allah ﷻ. Ibn Abideen رحمه الله agrees with this view. Qadi Iyadh رحمه الله adds that there is no difference of opinion that the blessed grave of the Prophet ﷺ is the most virtuous piece of land on earth.

Makkah Mukarramah has several unique features. One Salaah in the Haram is better than 100,000 Salaahs in any other Masjid except for Masjid Nabawi in Madinah

Munawwarah where it is 1,000 times better. Makkah Mukarramah is the only place on earth where Hajj and Umrah can take place. One is required to be in Ihram to enter the city. It contains the Ka'bah, the black stone, Rukn Yamani, and the Maqaam Ebrahim. It was designated as a Haram or sanctuary from the creation of the heavens and the earth.

① Madinah Munawwarah was chosen as the place of Hijrah (emigration) for the Prophet ﷺ: "I was commanded to emigrate to a city which will conquer other cities. The people call it Yathrib, but it is now Madinah." (Bukhari)

② It was designated as a sanctuary by him, as narrated in Bukhari, "The area between the two mountains of Madinah Munawwarah were made into a sanctuary by me."

③ "Belief will return to Madinah Munawwarah as a snake returns to its hole when in danger." (Bukhari)

④ "The terror caused by Dajjal will not enter Madinah Munawwarah." (Bukhari) Angels will be guarding the gates of the city to prevent his entry.

⑤ The Prophet ﷺ remarked, "There is a garden from the gardens of Paradise between my house and my pulpit." (Bukhari)

The hearts of Muslims the world over yearn to visit and stay in Madinah Munawwarah because it is the place where our beloved Prophet ﷺ is buried. It is the city where he spent his



last 10 years of his life, and it was the place chosen to launch the spread of Islam throughout the world. The city holds a special place in the hearts of Muslims as a result of the Dua of the Prophet ﷺ, "Oh Allah, make Madinah beloved to us as You have made Makkah beloved to us, or even more than that." (Bukhari)

The Prophet ﷺ prayed for blessings in Madinah Munawwarah, "Oh Allah, grant us double the blessings in Madinah that You have given to Makkah." (Bukhari) The Prophet ﷺ would urge his mount to go faster when he would sight the walls of Madinah Munawwarah when returning from a journey out of love for Madinah Munawwarah. (Bukhari)

The pious people have written volumes on the love for Madinah Munawwarah. The magnetism and draw of the city is embedded within the heart of every Muslim.

① Umar ؓ would pray, "Oh Allah, grant me martyrdom in Your path, and make my death occur in the city of Your Prophet ﷺ." His Dua materialised when he died through wounds sustained during Fajr prayer, and is buried next to the Prophet ﷺ and Abu Bakr ؓ in Madinah Munawwarah.

② Hakeem Akhtar ؓ exclaimed in his poetry, "My value is due to my attachment to Madinah Munawwarah, otherwise in reality we have no value."

③ Hazrat Ali ؓ said, "I revere and respect the land in which you lived, Oh Prophet ﷺ."

④ Hakeem Akhtar ؓ asks, "How would a person intoxicated with the world know the condition of a person enjoying the euphoria of Madinah Munawwarah?"

The history of the city goes back at least 3,000 years according to recorded history. It was originally named Yathrib most probably after the Amalekite king Yathrib Mahlael. In an inscription of the Babylonian king Nabonidus in Haran 550 BC it is named as a town in Arabia. The Geography of the Greek Ptolemy in 150 CE mentions it. Abraha, who tried to destroy the Ka'bah, ruled Yathrib for a short period and his inscription makes mention of the city.

**The city of Yathrib had some unique features that made it the best place for the Hijrah and for Islam to spread across the world. Here is a look at seven of those features:**

#### ① LOCATION

It was situated close to the main caravan route connecting Roman lands with Yemen, with Makkah Mukarramah in between. It was not on the route itself making it a constant target for invaders, but it was close enough to be connected to mainstream civilisation. It was located around half a day's journey away from the trade route.

#### ② Underground water supply.

Yathrib is one of the few places in Central Arabia with underground streams and rivers. This is not a common feature in the Arabian

Peninsula where water sources are hard to come by. As a result, there were many wells in the city. Being underground meant that the water sources could not be blocked off by besieging enemy forces.

#### ③ AGRICULTURAL ECONOMY

Due to having regular water supplies, the city had greenery and was one of the few places in Central Arabia whose economy was based on agriculture. It boasted gardens and date palm plantations. This resulted in a settled lifestyle as compared to the majority of Central Arabia which lived a largely nomadic one. With this came civilisation, permanent buildings, built up infrastructure, and double storey dwellings. The society was thus more refined and cultured as compared to the Bedouin lifestyle.

#### ④ MULTI RELIGIOUS SOCIETY

Yathrib had Jews and some Christians who co-existed with the Arabs for hundreds of years. It had a diversity of people, and this was an advantage for Islam which spread across cultural divides. The existence of well-educated Jews laid the foundation for the coming of the final Prophet ﷺ which was heralded in their books, and which they conscientized the Arabs with as well. By hearing the Jews speak about it, the Arabs of the city were also in anticipation of the event. The idea of monotheism was also in the conscience of the Arabs in the city.

#### ⑤ THE JEWS

The Jews probably settled in the city after the first destruction of Aqsa, when they were forced





into exile. Most definitely from the second destruction they had moved to the city, and this was around 600 years before the Prophethood of Nabi Muhammad ﷺ. They searched for places to settle, and the description of Madinah Munawwarah as the city foretold to be that of the final Prophet ﷺ attracted them. In fact they ruled the city until the end of the 5th century CE. Among these Jews were the descendants of Prophet Haroon ؑ, the Kohanim or Kohen who served as priests in the Temple at Aqsa. They had special honours in the synagogues. Their knowledge of the final Prophet ﷺ was crucial.

#### 6 THE ARABS

The Aws and Khazraj Arab tribes who later became the Ansaar ؓ were different from the rest of the Arab tribes in Central Arabia. They had migrated from Yemen, where they had a fabulous ancient civilisation. This was centred on the Maarib Dam which was built 2,000 years ago. It was a magnificent feat of engineering and was double the size of the Hoover Dam in America which required hundreds of thousands of workers and cost over 100 lives to build in the modern era. The kingdom in Yemen

included Queen Bilqis of the time of Prophet Sulaiman ؑ. They had a thriving civilisation which was destroyed because they became ungrateful to Allah ﷻ. He caused the dam to burst which resulted in widespread flooding. 50,000 Arabs left for other places. Among the places they chose was Yathrib.

#### 7 THE WARS OF BUATH

The city of Yathrib underwent ongoing civil war between the inhabitants. The last of these lasted 120 years and culminated in the Wars of Buath around five years before the arrival of Prophet Muhammad ﷺ. "The day of Buath was designed to help the Prophet ﷺ. When he arrived in the city, the people were divided." (Bukhari) Their chiefs had been killed. It was the perfect situation where a disillusioned generation were left leaderless and eager to embrace a faith that fostered brotherhood. The Prophet ﷺ assumed the reigns of leadership in this political vacuum.

All these seven components came together to set the ideal circumstances for Yathrib to be the perfect place, at the perfect time to launch the most amazing spread of Islam across the world 1444 years ago when the Prophet ﷺ

entered the city. Location, water supplies, civilisation, agricultural economy, multi religious society, the presence of the Jews, Arab tribes not deeply connected to the rest of Central Arabia and the Wars of Buath contributed towards the perfect event.

The Plan of Allah ﷻ is infinitely wise.

We glimpse a little of it as in this background and become amazed. We need to trust Allah ﷻ's decisions for us every step of our existence. Interconnected events that we might not even be aware of allow us to be where we are today. Everything happens with a purpose, there is no chaos. Even things that seem like difficulties are in reality goodness. "If you knew how Allah ﷻ deals with your affairs for you, your heart will melt out of love for Him," remarks Imam Shafi ؒ. Hazrat Ali ؓ states that, "Many a blessing cannot be gained simply by thanking Allah ﷻ, but is to be found in the dead centre of some calamity that you go through."

We cannot comprehend the full magnitude of the amazing decisions of Allah ﷻ. What we can do is make the correct choices to please Him and trust His Plan.



# THE LAW OF THE SEEDS

Take a look at an apple tree. There might be five hundred apples on the tree, but each apple has ten seeds. That's a lot of seeds! We might ask, "Why would you need so many seeds to grow just a few more apple trees?"

Nature has something to teach us here. It's telling us, "Not all seeds grow. In life, most seeds never grow. So, if you really want to make something happen, you had better try more than once."

This might mean: You will attend twenty interviews to get one job. You will interview forty people to find one good employee. You will talk to fifty people to sell one house, one car, one vacuum cleaner, or a business idea. And

you might meet a hundred acquaintances just to find one special friend.

When we understand the Law of the Seeds, we don't give in to disappointment. We stop feeling like victims, and we learn how to deal with the negative things that happen to us. Never give in to despair, the opportunity for success is waiting around the corner.



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# Bringing Joy to others

AS MUSLIMS WE CLAIM TO LOVE ALLAH ﷻ AND HIS MESSENGER ﷺ. THERE NEEDS TO BE SOME FORM OF VERIFICATION OF THAT CLAIM. IT IS, "IF YOU LOVE ALLAH, THEN FOLLOW ME." FOLLOWING THE LIFESTYLE OF THE PROPHET ﷺ IS PROOF THAT WE ARE TRUE IN OUR CLAIM.

The Sunnah is not restricted to acts of worship but is an all-encompassing package. The social interaction from the Sunnah is most sublime and should be adopted by us.

Life has difficult moments. In those dark times, your kindness in bringing a little joy and happiness to the person can have a profound effect. Ka'b bin Malik ؓ was one of the Sahaba who had not participated in an expedition with the Prophet ﷺ. He had no valid excuse for not participating and presented this to the Prophet ﷺ. He was going through a trying time, awaiting

the decision of Allah ﷻ, ostracized by the community. When it comes, the scene plays out vividly: "When I had offered the Fajr prayer on the 50th morning on the roof of one of our houses and while I was sitting in the condition which Allah ﷻ described (in the Quran) i.e. my very soul seemed straitened to me and even the earth seemed narrow to me for all its spaciousness, there I heard the voice of one who had ascended the mountain of Sala calling with his loudest voice, O Ka'b bin Malik! Be happy (by receiving good tidings)."

## WE TAKE A MOMENT HERE TO REFLECT ON A LESSON FROM THIS INCIDENT.

Ka'b ؓ says that he heard someone calling with his loudest voice. The caller's voice was not raised in search of a livelihood through selling some goods in the marketplace, nor was it a call for help. In fact, his calling and rushing to inform Ka'b ؓ of the good news was nothing but a reflection of the pure hearts and selfless character of the Sahaba. It is an example of their hastening towards good, more specifically, in fulfillment of the teaching to give glad tidings and bringing joy and happiness to other Muslims. Sharing in the achievements



and successes of others is part of being a Muslim.

Benefiting others

a. "The most beloved of people according to Allah is he who brings most benefit, and the most beloved of deeds according to Allah the Mighty, the Magnificent, is that you bring happiness to a fellow Muslim, or relieve him of distress, or pay off his debt or stave away hunger from him." (Tabarani)

b. Anas رضي الله عنه reports that the Prophet ﷺ said, "Whoever does for his brother what pleases him, solely to bring him joy, Allah will bring joy to him on the day of Qiyamah." (Al Mujam al Saghir, Hadith: 1178)

c. Other narrations have labelled bringing joy to another person as: "The most virtuous of deeds" and "A sure means of forgiveness." (Tabarani; Targhib, Hadith: 3878/9)

d. When we find that a certain matter will bring joy to another Muslim, be it good news or success, we should rush to deliver this source of happiness to him and share in his joy. On the contrary, hiding the good that we see or hear about our fellow Muslims is a characteristic of those who carry envy and jealousy in their hearts; they hide the good yet are quick to spread the bad. For the true believer, the joy of his brother is his own.

e. The fact that this act

of bringing good news to others was one performed by the angels clearly points to its elevated status. Allah ﷻ says regarding the angels, when they came to give Ebrahim عليه السلام the good news of a son, Ishaq عليه السلام, "(The angels) said, 'Do not fear. We give you good news of a learned boy.'" (Noble Quran 15:53)

f. With the right intention, the act of giving good news to Muslims becomes one of worship. Beyond the obligations of prayer, fasting, Hajj and zakah, we are blessed with many gates of good that lead to Allah ﷻ's pleasure. The gate of bringing joy to others opens to several doors. Here are some examples from the Seerah:

### 1. GIVE GIFTS

a. It could have been of little monetary value, but most of us can recall a gift that touched us deep down. Gift giving is even a source of joy for the giver, whose pleasure increases when they see the pleasant reaction of the one who received it. Don't let those close to us have to always assume that we love

**Allah  
says, "And  
speak to  
people good  
words."**

**(Noble Quran 2:83)**

them.  
Express  
that love and reassure them  
of it by giving something  
tangible.

b. The Prophet ﷺ encouraged the giving of gifts, "Exchange gifts, as that will lead to increasing your love for one another. (al Adab al Mufrad 594)

### 2. A GOOD WORD

a. Saying a few simple words, sweet in nature, will result in a stronger resolve, a more confident youngster, more hope for a desperate one, or simply a brighter



day for another person. A sweet, kind, encouraging or loving word may take a few seconds but may leave its mark for decades.

b. Allah ﷻ says, "And speak to people good words." (Noble Quran 2:83)

c. Kind words can uplift spirits and save you from Hell: "Guard yourself from the Hellfire, even with half of a date in charity. If one cannot find it, then with a kind word (Bukhari Hadith 6540)

d. The Prophet ﷺ was an example in bringing joy to his Companions through kind words. Anas ؓ reported, "There was a man from the desert people whose name was Zahir ؓ. He used to bring gifts from the desert to the Prophet ﷺ, and in return the Prophet ﷺ would provide him with whatever he needed when he went out to fight. The Prophet ﷺ said, "Zahir is our man of the desert, and we are his town-dwellers." The Prophet ﷺ loved him very much. One day the Prophet ﷺ came to him whilst he was selling some goods. He embraced him from behind. The man could not see him, so he said, "Let me go! Who is this?" Then he turned around and recognized the Prophet ﷺ, so he tried to move closer to him once he knew who it was. The Prophet ﷺ enquired, "Who will buy this slave?" Zahir ؓ said, "O Messenger of Allah ﷻ, you will find me unsellable." The Prophet ﷺ said, "But in the sight of Allah you are not unsellable," or he said, "But

in the sight of Allah you are valuable." (Ahmad) Short, light words, yet weighty in their effect on the heart.

e. When the Prophet ﷺ made Hijrah (emigrated) to Madinah Munawwarah, the people who had made Hijrah to Abyssinia joined him. Once Asma bint Umais ؓ visited Hafsa ؓ and Umar ؓ said, "We preceded you with the Hijrah to Madinah Munawwarah so we are closer to Nabi ﷺ than you." Asma ؓ got upset and replied, "You had the privilege of being with Nabi ﷺ. He fed the hungry among you and instructed the ignorant among you, while we had been far away among the enemies for the sake of Allah ﷻ and His Messenger ﷺ. We were in constant dread. I will not take any food or water until I mention what you said to Nabi ﷺ." Nabi ﷺ remarked that Umar ؓ does not have more right than you, because he made one Hijrah and you made two." The people who had made Hijrah to Abyssinia would come to Asma ؓ in groups to hear these words of Nabi ﷺ and nothing was more pleasing to them than these words. (Bukhari, Muslim)

f. The opposite of this is using words to bring a person down, to cause distress. In the incident of Ifk, it took a few words of slander to cause anguish to Hazrat Aeysha ؓ, to cause

some trouble within a happy marriage, and to bring turmoil within society.

### 3. A SMILE

a. When circumstances do not permit you to give gifts or when you have difficulty in voicing kind

**"Since the time I became Muslim, the Prophet ﷺ never saw me without smiling at me."  
(Bukhari)**

words to others, you can always just smile. It is among the simplest of deeds that bring joy to others and is regarded as an act of charity.

b. Perhaps your smile would have an effect that no gifts or words could do. Jarir ؓ described the Prophet ﷺ who carried the burdens of an entire nation on his shoulders, saying, "Since the time I became Muslim, the Prophet ﷺ never saw me without smiling at me." (Bukhari)

Whether it is a gift, a good word or a kind gesture, let us bring joy to one another, seeking reward through echoing the words of the caller, "O Ka'b bin Malik! Be happy!"



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# Perfumes

## AND THE SUNNAH

Implementing the lifestyle of the Noble Prophet ﷺ within our lives in all aspects is something that we need to aspire to. Imam Malik rahimahullah says, "The Sunnah is the ship of Nuh عليه السلام. Whoever gets on that ship will be saved and whoever does not will be drowned." Here are some aspects regarding perfume from the Sunnah, as well as some background so that we can gain a better appreciation of it.

### UNIVERSAL USE

"Four acts are from the lifestyle of all the Prophets, modesty, using perfume, cleaning the teeth with the Miswak, and getting married." (Tirmidhi) One can surmise, looking at the universal culture of incense, fragrance and perfume across history within many of the religions that they had originally got this practice from the Prophets sent to them.

Frankincense is used by the Roman Catholic Church in religious ceremonies. It is obtained from trees in southern Arabia for the last 5,000 years. Thousands of tons are traded annually. Incisions are made in the trunks of trees that are 8-10 years old to produce gum resin. This hardens over two weeks and is harvested. Frankincense costs around R100,000/litre and in 2018 \$190 million worth of the oil alone was traded.

### SUNNAH

1. The Prophet ﷺ remarked, "Beloved to me of the things

of this world are women and perfume, yet the delight of my eyes is in Salaah." (Nasai) Islam elevated the status of women from the degradation they faced previously.

2. Hazrat Aeysha رضي الله عنها says that she used to apply the best perfumes on the Prophet ﷺ to such an extent that one could witness the glistening of the perfume on his hair and beard. (Nasai)

To use perfume is a Sunnah. Similarly, to accept it when it is offered is also a Sunnah. The Prophet ﷺ never refused perfume when it was offered to him. (Bukhari) Keep in mind people's sensitivities and allergies, etc when offering. One should not refuse a gift of perfume out of courtesy, but if for some reason you do not wish to take it, you would not be sinning.

### ART OF PERFUME MAKING

The art of perfume making as we know it today owes a great debt to the Muslim chemists of the past.

1. Al Kindi in the 9th century wrote the Book of the Chemistry of Perfume and Distillation which contained over 100 recipes for fragrant oils, aromatic waters and other types of perfumes. He also described the Alembic (derived from the Arabic) used for distillation of liquids. This is still used in a modern form.

2. Ibn Sina wrote about the process of extracting oil from flowers

by distillation which is still the most used method today. In fact, distillation is an essential process in the petrol industry to separate the fuel from the crude oil. Muslim scientists like Jabir ibn Hayyan and Ar Razi experimented with this process also.

3. The art of perfumery was reinvigorated in the West after the Muslims took control of Spain in 711 and parts of Italy in 827. Today the global perfume industry is worth an estimated \$30,6 billion.

### MUSK

Among the perfumes that the Prophet ﷺ is reported to have used is Musk. "The best of perfumes is Musk." (Nasai) Musk is used as a base note in perfumes and is obtained from the gland of a musk deer. It is one of the most expensive animal products in the world. Today synthetic substitutes are also used.

When dried, the reddish-brown paste turns black and granular. It only gives a pleasant smell after being tinctured with certain ingredients. The scents obtained from nature are all as intriguing in their processes.

### AMBER

The Prophet ﷺ used amber/ambergris. (Nasai) This is another fascinating scent. It comes out white from sperm whales. It floats on the sea and after months or years it hardens, turns grey/black



and gains a sweet, earthy aroma. Fresh it does not have a good smell. It is very rare and only obtained from the sperm whale, and only from 1% of those in turn. Scientists still do not know exactly how it is formed and it can't be harvested. In 2021, fishermen in Yemen found a 127kg piece which they sold for R25 million which equates to R197/gram. Silver as a reference is R10,80/gram.

### OULD OR AGARWOOD

Ibn Umar ؓ would burn this as an incense and related that the Prophet ﷺ also did the same. The Prophet ﷺ loved musk and Oud the most. Oud forms the basis of some of the most prized perfumes. The Hadith informs us that we will be using this fragrance in our incense burners in Paradise. (Bukhari)

Oud is highly sought after fetching R160,000/kg. It comes from the fungus infected resinous heartwood of the Agar tree and is extracted by distillation or pieces for burning are hand carved. Only 10% of wild Agar trees are infected and of those only 2% produce the Oud. It is worth an estimated R100 billion annual market and is one and a half times the value of gold.

Fragrance will be found in Paradise as well. If one of the ladies of Paradise had to glance into this world, her scent will fill the earth. We will smell the fragrance of Paradise in our graves as well.

### SOME OCCASIONS FOR USING PERFUME:

1. At the time of Tahajjud (optional night prayers)
2. Husband going to his wife
3. Attending the gatherings of Islam
4. On a Friday
5. When bathing the dead

6. For Masjids. The Prophet ﷺ

ﷺ instructed that Masjids be built in the villages and that they be cleaned and perfumed. (Ibn Majah)

7. For ladies after menstruation

The perfume for ladies when going out of their houses should not be strong. Scent influences the senses and can arouse unwanted attention. Within her home she can use whatever perfume she wishes.

### EXAMPLES USING PERFUME

1. The hadith describes good and bad company using the example of a musk seller and a blacksmith. Good company is like visiting the shop of the musk seller where you benefit from the pleasant smell and might even purchase some. Whereas bad company is like visiting the blacksmith where the smoke and sparks will affect you.
2. The example of a believer who recites the Noble Quran is like that of a citron fruit which tastes good and has a pleasant smell. (Hadith) Modern perfumes have a range of citrus perfumes with zesty, fresh notes.

Using perfumes with the intention of emulating the Sunnah will elevate it from being a common, mundane habit to something that will earn a person reward. Wearing a good perfume is said by scholars to be an act of charity, benefitting those around you. Umar ؓ is quoted as saying that if he had to go into business, it would be selling perfumes. Even if he made no profit, at least he would be surrounded by a good aroma.

The Prophet ﷺ had a natural, beautiful fragrance. The Sahaba ؓ would use his perspiration as a perfume. Yet he would himself apply perfume.



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